

which it cannot soar. It is only when we have been reconciled to God thru the death of his Son, and as we become his friends thru glad obedience to his commands, John 15:14, that we can pray aright.

Two other things the Lord will teach us as we come apart with him:

1. He will teach us the value of secret prayer.

Prayer at its best is always secret. It is then most real. When we pray before others, the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone.

And it is when prayer is secret that it is deepest. The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God. We must be alone with God in order to enjoy the full blessedness of prayer.

It is this I think which explains the places and the seasons which our Lord chose for prayer. He prayed in the desert, he prayed on the hilltop, he prayed far into the night, he prayed a great while before day. Why? Not because there was any special virtue in these places or times in themselves, but because in such places and at such times he would be more completely alone.

Then Jesus will teach us—

2. The value of sustained prayer. Time is needed for true fellowship. When two intimate friends meet, even tho they be alone, their talk is not all at once of that which is deepest in their lives. If the meeting be but for a moment, the conversation will probably be about the health or the weather. It is only when they are long together that they unburden themselves and reveal their inmost souls.

So it is only when prayer is sustained that its deepest joys are tasted, and its deepest glories revealed. Most of us know little of prayer because we give so little time to it. When we begin to pray, I think God begins to lead us along a path of glory in which we may receive new revelations of his character, of his will and purpose. But we fail to receive these because we turn back too soon. Jesus continued all night in prayer getting deeper and deeper into the joy of his Father's will the longer he prayed. If we only gave ourselves more to prayer, and refused to hurry it, we too would be led into places of blessing to which at present we are strangers.

#### Take Care of the Lambs

It is an old, yet a true saying, "Take care of the cents and the dollars will take care of themselves." This is also true, "Take care of the moments and the hours and days and years will take care of themselves." The thought is that a proper care and regard for little things will insure us the larger things of life. This is an every day experience and observation. Why should not this rule obtain as regards our children? It does.

"Take care of the children and the men and women will take care of themselves," is as true a saying as the one in reference to dollars and cents. If saving the cents means the saving of dollars, then the saving of children also means the saving of men and women. "How do you get such beautiful sheep?" was a question put to a farmer. "I take care of the lambs," was the reply. If he had not taken care of the lambs it is doubtful whether he would have had any sheep to feed. A pastor of many years' experience said, "If I had opportunity to repeat my ministry I would give my chief attention to the young." These are suggestive thoughts, not for the ministry only, but for parents, church officers, Sunday school teachers, and all who have to do with young people. We must not despair with old people. It is possible to lead them to Christ, but it is not easy to do so. The easiest time and the best time to win young hearts for Christ is while they are young. Take good care of the lambs and the farmer will have beautiful sheep. Take good care of the children, the little boys and girls, lead them in the right way, bring them early to Christ, feed them on the bread of heaven, and the next generation will be a generation of sober, Christian men and women.

## The Mission Field

### From the National Capital

We are still rejoicing in the Lord. Two more precious souls added to the church on last Sunday, a young man and his wife; baptized in the afternoon at the bathing beach near the monument; confirmation services same evening. Trust that the time will soon come when we can have a baptistery; this will be a great improvement. Brother I. D. Bowman, of Phila., and brother J. M. Tombaugh, of Hagerstown, Md., gave us the pleasure of a short call on last Saturday, stopping off between trains long enough to see the new church home. They seemed well pleased with the property. We are sorry they could not remain with us over Sunday.

I must not fail to speak of the contribution of \$5.00 from our dear young brother, Willie P. Spiggle, of Meadow Mills, Virginia. He is a little older than Paul Wise, but it means a great deal when those so young contribute so liberally from their own savings. Praise God for such noble examples. (Would greatly appreciate a photo from Brother Willie, too.)

But I was just thinking of the self denial and sacrifice that is involved in a gift of \$5.00 when it comes from boys so young as Paul and Willie. They could think of just lots of things they could buy with the money—things that would make much fun and pleasures to most children of that age, and yet they take pleasure in denying themselves of all such enjoyments in order to give to the cause of Christ. O, how many there are who have been Christians, (professedly, at least,) for many, many years and have not yet

learned anything of the doctrine and duty of self-denial. They simply give to God that which they feel they can spare—in many cases the bare *leavings*—that which they can give without missing. There is no self denial in that, hence no blessing, no joy. Under the old dispensation, to offer the lame, the imperfect, was an insult to God, an abomination, and yet there are thousands to-day who are singing:

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

but are not willing to give more than pennies and nickles while they gratify the flesh with that which takes dollars and eagles, yes, that which belongs to "the lust of the flesh, the lust of the eye, and the pride of life," and therefore "is not of the Father but of the world."

But I am glad that there are still those who find it a real joy and pleasure to practice the self-denial of the gospel of Jesus Christ. I can read that between the lines of many letters which I have received within the last few weeks, and wherever we go we still find some who can truthfully sing:

"Lord, I care not for riches,  
Neither silver nor gold."

The riches of many are not silver and gold, but *pleasures*,—living after the flesh, having a "good time" as they speak of it sometimes. Such may sometimes be called good "church members," but that is all, they dare not say, "I am crucified with Christ," but are living after the flesh and must die that eternal death.

But I had no thought of writing all this. The Lord grant us all power to live by the *faith* of the Son of God! This He desires to do if we will let Him.

I am still making weekly reports of all contributions to Brother Cassel. If any contributions fail to appear in B. E. we hope to be notified.

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### Ind. Mission Items

As a board we were well pleased with our Thanksgiving offering, and hope good results will follow the liberal giving.

As to the work done Brother Ditch can say and you all can tell by his notes in EVANGELIST.

At a meeting of the board in January it was resolved to take up an Easter offering for State Mission work. The work truly is great but available resources to carry on the work are limited. So in pursuance to above mentioned resolution the following call is issued. A call for an Easter offering for Indiana mission work.

To the pastors, church workers, churches auxiliary organizations of the Brethren church of Indiana.

Can we not enlist the active cooperation of every pastor in this work, and will you preach a mission sermon or give the mission spirit to your Easter services and at one of